

Franciscan Herald and Forum



MAY

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Franciscan Herald and Forum

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COVER PICTURE: On May 31 the Catholic world celebrates a new feast in honor of Mary, the Queen of the Universe. Franciscans are especially happy because the feast sums up what Franciscan theologians have always taught. The Seraphic Order cherishes the golden idea of the sovereignty of Jesus and Mary, honoring them not merely as Sovereigns whose high estate depends on the sin of Adam, not merely because of their role in the Redemption, but first and foremost because all creation, from the lowest stone to the highest seraph, exists because of them, was made for them, and rejoices in being able to honor and glorify them forever.—Cover picture done especially for the FORUM by Dutch artist, Fr. Humbert O.F.M.

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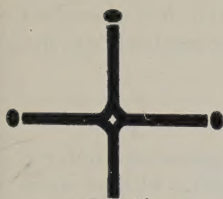
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APPLYING CHRISTIANITY IN THE SPIRIT OF ST. FRANCIS

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Queen of the Universe

THE RECENTLY PUBLISHED *The Cypresses Believe in God* is a blue print for revolution. To the question: How can it happen?, the novel answers, People become what they believe. The monumental two volume work by Spanish author Jose Maria Gironella published by Alfred Knopf, describes the hatreds, prejudices, vacuous vagaries of thought and organized philosophies localized in one little Spanish town which characterized the nation. Suddenly the proper catalyst enters the brooding social pot, separates and congeals the divergent elements into two diametrically opposed camps during the Spanish revolution of the 1930s. The story is superbly told.

Unmistakably, the norm for division into christian and communist, loyalist and rebel, for and against, was the distance one had wandered from the Church and from the family ties that bound one to each other and to the Church. At the point of no return one found himself in the communist camp. Out of this chaos of conflicting thoughts and wavering loyalties stands the firm and beautiful faith, the clear vision based on a simple faith of Donna Carmen Elgazu Alvear, mother of the Alvear family, the principal characters in the novel.

When the tide of lies and hatreds was about to engulf "if possible, even the elect," the local priest begs every family to kneel down at exactly 6:00 p.m. at the tolling of the Angelus and recite the rosary in common. The family ties, the prayer to Mary, the faith in God becoming Man through the message of the Angelus, solidified the side of God.

SO IT HAS BEEN DOWN THE centuries. Through the simple means of the Rosary, our Blessed Mother teaches us those truths which keep us on the sane side and at the same time bring us to the safe side after this our exile. Daily the gulf widens between modern living and the staple beliefs necessary to stabilize the Christian life. Though the facade of religion often looks impressive, we sometimes despair when we hear even "good

people" express an outlook which is anything but Christian. The mysteries of the Rosary contain those truths, intangible to direct grasp, but absorbed through prayer and meditation, which give us the proper outlook on the Christian life.

Dislike of Poverty—the Joyful Mysteries

Today the humble virtues of frugality, humility and contentment have gone from many homes. Children are over-indulged when the budget does not allow it. "Spend it while you've got it," is a philosophy as false as the rich man who said "Come, soul, take your rest. Eat, drink, be merry." To which the Lord answered: "Thou fool!" The disgruntled frustration in the hearts of many is revealed by the cynical phrase, "An honest man can hardly make a living today. What's the use." So the workman who cannot acquire what he would want or what advertising entices him to desire, becomes downcast. Soon he is wallowing in self-pity asking why God punishes him. Bitterness takes over where reason ends. God has it in for him! The Church, priest, prayer—what's the use. . . .

Remedy: The Joyful mysteries of the Rosary tell us that every life is a mixture, a mixed cup. Christmas was not all joy for Mary. There was the pang of having her child born in a stable; having to flee into Egypt. The sword pierced her heart in the temple even as it exulted when Simeon praised her Baby. "Why is it that you sought me sorrowing," from her Son in the temple were words that Mary did not quite understand. She "kept them, pondering them in her heart." But nonetheless she never went back on her promise: Behold, I am God's handmaid. Be it done to me according to your word!

Repugnance to Suffering—the Sorrowful Mysteries

The mysteries that the Cross stand for are fading from mind. We have forgotten that Mary was the first Christian, became a Christ-follower and a Cross bearer and that her life was not comfortable, though her Son had omnipotence in his hands. He gave her those other gifts which nothing can surpass: the great gifts of grace. To be up to Christ's level—"worthy of him"—we must be willing and able to carry the Cross he gives us, and that every day! This is a basic ingredient of the Christian life which we dare not despise without jeopardy to our souls.

Remedy: Man cannot stand continuous good fortune. Like liberty without discipline, it corrupts us. God knows! "I have given you an example, that as I have done, so do you also."

Forgetfulness of the Future Life—the Glorious Mysteries

We have forgotten that the whole Christian life is meant to be a Cross-carrying journey in which we are but pilgrims and strangers seeking the city which is to come: the new Jerusalem. What lives are wasted and dissipated by frittering them away chasing the soap bubbles of one pleasure after another. Live like animals; die like dogs! Pleasure may be had for a moment; eternal happiness lost.

Remedy: The glorious mysteries assure us again that we will rise again, no matter what our state may be now. We will be glorious! The mysteries give us a proper perspective. We see Christ, our Brother preceding us and calling us on, "I go to prepare a place for you." Finally, the glorious moment when we come before the throne of the Queen of Universe, who like a strong-faithed woman in a home, has held our lives together.

The Time of the Law

by MAXIMUS POPPY O.F.M.

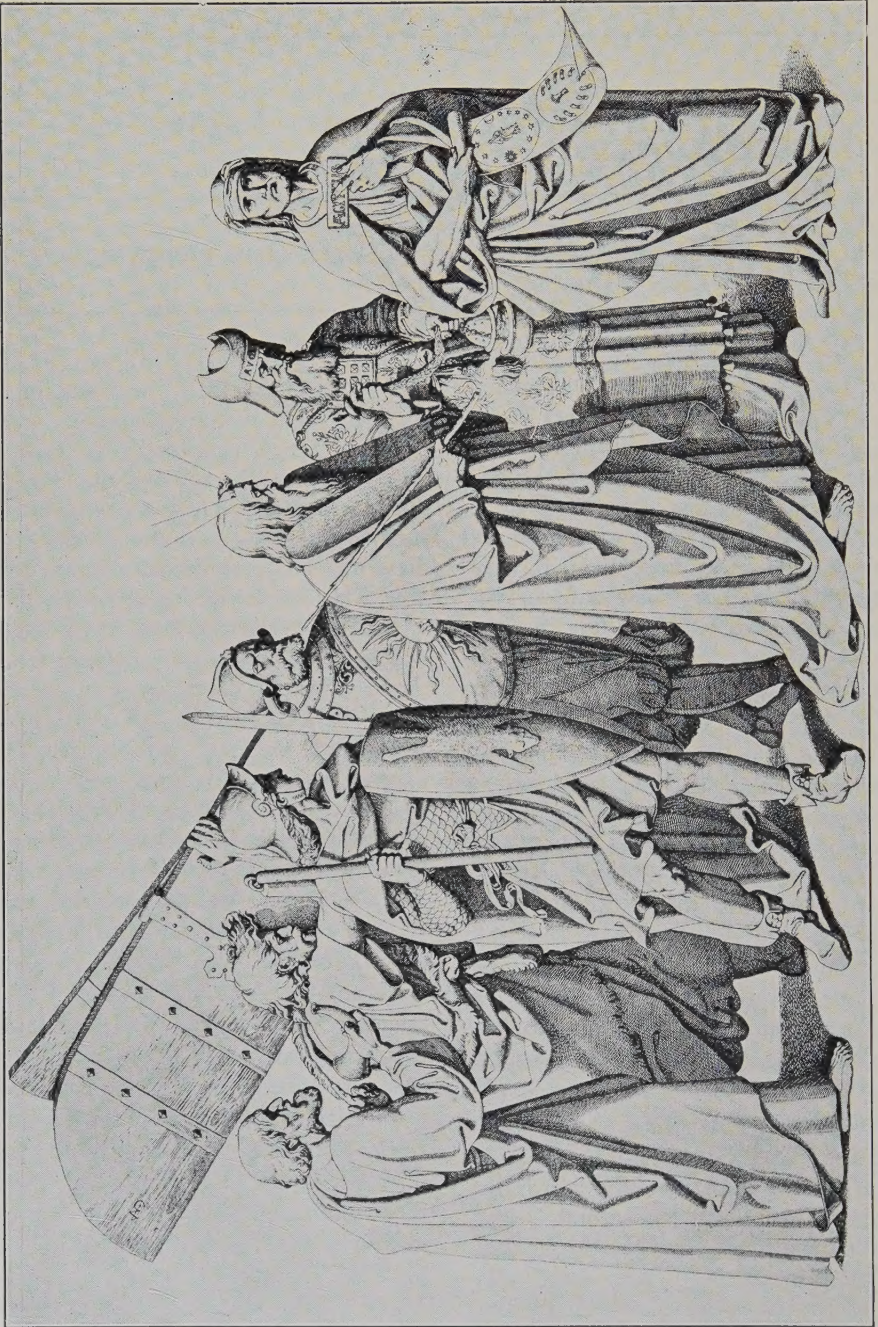
IN LAUNCHING THIS BRIEF excursion into Old Testament bible history, recall something fairly familiar. Sunday after Sunday, in the Gospel readings, our Lord refers to the "Law." If the word is so weighted with meaning to our Lord as to come from his lips often and solemnly, how can the listener to these Sunday readings dismiss it so lightly, never challenging its meaning? Review the one or other of these utterances of our Lord.

The so-called Golden Rule is common knowledge; it was proclaimed in the Sermon on the Mount. "All things whatsoever you would that men should do to you, even so do you also to them." He adds quickly in the same sentence, "for this is the Law and the Prophets," as if to say, here you have in capsule form all of God's will respecting your social behavior as revealed from the beginning through God's accredited spokesmen.

On another occasion Jesus proclaimed the Law's Great Commandment, Thou shalt love the Lord thy God, etc. . . . and the second is like it, thou shalt love thy neighbor as thyself (Matt. 22, 37). Our Lord was citing the Law, and he added, "On these two commandments depend the whole Law and the Prophets" (Mt.

22, 40). The point he was making is that his own divine revelations were opening a new chapter in the Law—his own spirit, the spirit of the Gospel. "Do not think that I have come to destroy the Law and the prophets, I have not come to destroy, but to fulfill." His spirit was to put flesh and blood on the stark skeleton of the Law.

The time of the Law extends from Joseph, last of the Patriarchs, to the days when kings, such as David, Solomon and the rest, ruled over the Chosen People. It was an epoch in the history of the Israelites in which God ruled his people in the persons of wise and holy men, known as Judges (law-givers). Their's was the vocation and mission in dark and troublous times, to keep alive the faith in the one true God and hope in the promised Redeemer. Then, as now, God would not thrust his salvation upon mankind; men had to exercise faith in the word of God proclaimed by his representatives. They had to want and hope for salvation which God's grace was even then holding in reserve. Such men of faith was that vast army of the just of the Old Testament—those holy souls whom Christ visited in Limbo ("He descended into Hell," we say in the Creed) to proclaim their glorious de-



Joseph of Egypt

Aaron

Moses

Josua

Gedeon

Samson

Samuel

liverance into the Kingdom of Heaven for which they yearned during their earthly sojourn.

Let the noble procession of these Judges and lawgivers of Israel pass in review to discover how each in turn played his providential role. Were we properly conversant with Old Testament history, it would suffice to identify each by the symbol the artist employs to point him out. In order to indicate the significance of each in Christ's redemptive scheme, a word is necessary.

JOSEPH OF EGYPT, WHOSE father Jacob was last in the procession in last month's panel picture, leads this group. The scroll in his hand alludes to the dreams that presaged his role as savior of his family. And from this family was to come the future Savior of the world. Recall, too, the various incidents in the life of Joseph, prophetic of the Redeemer: sold by his brothers for forty pieces of silver; his trials; his virtue; his rise to the highest dignity of the realm—even to meriting the surname "the savior of the world" (Gen. 41, 45).

Moses, Aaron and Josue were contemporaries, and are properly grouped together. Moses is identified by the tablets of the law; Aaron, by the priestly vestments and the censer of sacrifice; Josue, by the soldier's accouterment and particularly by the escutcheon emblazoned on his shield. Note the sun and its exaggerated rays, an artist's way of alluding to the miracle of the sun allowing Josue to follow up his battle to victory before sundown. Actually, it was Josue who led the Israelites through the Jordan into the Promised Land. His very career prefigures Christ who leads us through the waters of baptism into Heaven; but, as Josue again prefigures, it was not until Christ had acquired for us

a title to Heaven by his glorious victory over sin and death. See the significance in God changing his name from Osee to Josue (Jesus)! We are to understand that Moses by his law could only bring the people within sight of the promised inheritance, but our Savior Jesus was to bring us into it.

Moses stands on the threshold of the Law. The term is here taken in a very special sense of its own. He is the lawgiver on God's behalf; he is the deliverer of his people from the bondage of slavery; and finally, the herald of the great sacrifice of the paschal lamb—the figure destined one day to yield to the reality of the sacrifice on Calvary and of the Eucharist.

Aaron, brother of Moses, was the first of the sons of Levi to be consecrated to the offices of the priesthood. Aaron's tribal name Levi explains terms frequently met with. Thus, the Book of Leviticus, that is, the third book of the Pentateuch (the first five books of the Old Testament), so called because it contains the myriad ceremonial laws for the priests or *levites*. These Levitical laws" are the ceremonial laws which outgrew their prophetic purpose and their validity when Christ's sacrifice was consummated.

STANDING BEHIND JOSUE in our picture is Gedeon, the crusader for religious liberty. There is Samson who, like Gedeon, had a similar providential mission to protect God's people against its enemies. Gedeon, by his prodigies of valor, and Samson, by his feats of strength, each in his own way, became striking images of the divine Conqueror over the enemies of man's salvation. But do not overlook the artist's labels for these two figures—labels which he considered sufficient explanation of their several roles.

Samson is carrying away the gates

of the city that held him captive, suggesting how Christ the Redeemer at his Resurrection counted for nothing the stone and the seal that had enclosed his body in the tomb—once and for all! Gedeon, like Josue, carries his escutcheon on his shield; it recalls the fleece that on alternate dawns remained dry while the ground all around it caught the morning dew, and vice versa the next day. A hallowed tradition of Christian faith and piety, beginning with the Fathers of the Church, sees in this miraculous happening an illustration, if not a providential foreshadowing, of the Immaculate Conception or the prefiguring the virginity of the Blessed Mother of God.

What a pity that the first and perhaps the only bell the name Gedeon rings in our minds is a certain edition of the bible that you find in every hotel room. As for Samson: at best he is a kind of foil or straight man to glamorize Delila—be it in the opera by Saint Saens or Hollywood's hypocritical excuse for a religious film!

SAMUEL ALONE REMAINS. Like Joseph of Egypt, Samuel is the link between his own era and the next. He is the last of "those who judged (instructed, guided) the children of Israel." He prefigured the Savior of the world by the sanctity of his life, by his fidelity in the service of God, and by his wisdom of counsel and action. An interesting character study, too. He could be as fearless and stern in reproving waywardness in high places, as he was gentle when need be. Both traits are characteristic of our Savior as also his precursor, John the Baptist.

The artist marks Samuel as the last of the Judges by placing a horn in his hand. In scriptural times, the horn was a ritual vessel used in the ceremonial of anointment. Then as now,

holy oils were used at the consecration of kings, priests and the altar of sacrifice. In Samuel's day, the chosen people of God somehow got notions of grandeur: they wanted a king over them just like the people all around them. Almighty God acceded to their wishes so long as the arrangement would not lead to their forsaking God, the source of all authority.

Accordingly, it was through the ministry of Samuel that Saul, and then David, were anointed kings of Israel. Thus, too, it came about that David, of the family of Jesse, became the royal ancestor of Jesus, the Savior of the world. Certainly this should lend more meaning to the Church's Advent and Christmas hymns referring to "the root of Jesse."

In each man marching past us in this noble procession, Christ achieved a glorious triumph—an interior triumph of grace. Each in his own way, despite human weaknesses, remained true to his trust of preserving the deposit of God's revelations and contributing his particular achievement for God's kingdom. The reader who has a New Testament at his elbow would do well to read St. Paul's letter to the Hebrews recalling their national and religious heritage (Chapter 11, verses 32 to the end) and, our own heritage as well!

Fittingly, this thumbnail history of the Judges ends with the same thought set forth in its opening paragraphs. Christ is the grand goal towards which the Law pointed. The familiar prelude to St. John's Gospel read to us in the third Mass on Christmas Day and at the end of every Mass throughout the year has these significant words following "the Word was made Flesh": "For the Law was given through Moses; grace and truth came through Jesus Christ." ●

The Gospel Ideal

by CUTHBERT GUMBINGER, O.F.M. CAP.

"The Third Order makes true Christians of men, not only by the positive regulation of the rule which we have adapted more closely to the needs of the day, but also negatively, by wholesomely forbidding things which readily lead souls to vice. . . . Let us therefore co-operate with St. Francis! For when one becomes a true tertiary, one thereby becomes a true Christian, and behold, a soul is saved! And then follows another, and another ten, and a thousand! Thus gradually through the Third Order a regenerating power will spread far and wide. We expect much of St. Francis and place great confidence in him" (Pope Leo XIII *Analecta*, O.F.M. Cap., 1885).

Letter and Spirit: First and Third Orders

AGAIN AND AGAIN Pope Leo XIII wrote similar praises of the Third Order hoping that it would spread through the world.

"We wish the Third Order would spread farther and farther, day by day. Let us propagate and propagate the Third Order . . . Would that the tertiaries were multiplied . . . a hundred-thousandfold Yes, we wish that all the faithful followers of Christ would become tertiaries, but above all do we wish that the seraphic spirit spread everywhere" (*Pope Leo XIII to Capuchin Provincial of Milan*, 1888).

Pope Leo XIII was doing what his predecessors had done and what his successors were to do—urge all the faithful to enter the ranks of the Third Order, to spread the spirit of St. Francis everywhere. The Popes know well that the Third Order is not alone. Its very name shows that it is related to the First Order, whose ideals and spirit it shares. It is wholesome for us to consider this fact.

Some time ago a certain non-catholic scholar of medieval history spoke enthusiastically of what he had been reading about the power and influence

of the Third Order in its early centuries. Its great civil and peacemaking power was owing to its large numbers entirely imbued with the doctrine and spirit of Christ and Francis. The tertiaries insisted that these ideals be brought into daily life among high and low. By writing and speaking they made themselves heard in all classes and departments of life. Since tertiaries were to be found among rulers and subjects, among princes and paupers, clergy, hierarchy and layfolk, their influence was tremendous. All this the non-catholic scholar recognized. But why, he asked, do not Catholics have such an organization today, when the enemies of God and the Catholic Church are out to wreak havoc on all nations. Assured that the Third Order does exist today, he was sad that its influence is no longer so great. *Why?*

Even to attempt an answer to that question would take us too far afield. Most of the answer lies in two facts: the Protestant revolt which disrupted Christendom, and the industrialism of recent centuries.

Revolt from Religion

The heretics of the fifteenth and sixteenth centuries weakened the faith of many Catholics, snatched it from many others, and left the Catholics on the defensive. Even though the glorious Council of Trent did wonderful things to restore the faith and devotion of the people, the Protestants, Calvinists, Anglicans, and subdivided sectaries, kept up their war cries of "No Pope, no Mass, faith without good works, no priesthood, no religious orders." The consequences are still growing in the world to this day! In Protestant lands, the Catholics began to be timid even about the use of the words "Gospel" and "evangelical life" since the heretics appealed only to the

Cross, the Bible, and especially to the Gospel, to bolster their false doctrines. Many Lutherans even today call themselves "Evangelical Lutherans." Late-ly such a man, on hearing that St. Anthony of Padua has the title "Evangelical Doctor," asked if he had been a Lutheran!

Actually one heard little of the Gospel as such, and even less of leading a life according to the Gospel. How often do we preach about it or about the imitation of Christ to the faithful? Yet the life of every Christian should be an imitation of Christ, an evangelical life according to Christ's example and doctrine, and lived by his grace.

Industrialism, especially in modern times, has centered man's attention, willy-nilly, on making more money, or having more leisure time, and on enjoying whatever pleasures and comforts the present life can give him. The idea of imitating Christ, and following him more exactly, even as a layman, and of living in the spirit of the Gospel counsels, as the Third Order teaches a man to do, is quite far from the mind of many modern Catholics.

Common Letter

A look at the spirit of the First Order will show us that its ideals should arouse the members of the Third Order, for all are the children of the same Seraphic Francis. But he was so filled with the Gospel that he made it the foundation of the Seraphic Rule, and this for all three of his orders. His very first rule was merely a collection of Gospel texts woven together to be applied in daily life by the friars. Hence Francis called them "Apostolic men." The Poor Clares (Second Order) were "to live according to the perfection of the holy Gospel." The Third Order was founded for those

living in the world and desirous of following the Franciscan ideal.

"Thus the entire Franciscan Movement assumed its *character and individuality from the Gospel*. Francis had no other aim than to lead back all classes of Christian society to the purity and the ideals of the Gospel by means of his three orders. The friars were destined not only to be the leaders in this movement by their preaching of the Gospel, but more so by living it themselves in the fulness of its perfection. . . . Viewed in this light, and grasped with such depth, clearness, courage, and living force, this ideal was something entirely new; it was, moreover, peculiar to Francis alone" (H. Felder, *The Ideals of St. Francis of Assisi*, New York, Benzinger, 1925, p. 13).

No religious founder before Francis had based a rule on the Gospel! Francis knew that his orders were distinct creations. Even on his deathbed he sang the praises of the evangelical mode of live above all other institutions. He considered the evangelical character of his orders their very soul and substance!

It is the living of the Gospel that gives Francis and his orders their true value and historical significance. All his biographers emphasize the fact that he led the world back to the Gospel by his life and example. Thomas of Celano writes: "He was the man with the evangelical vocation, in truth and in faith the servant of the Gospel. His supreme desire was to observe the Gospel." The Augustinian, Walter of Gisbury states: "Many nobles, clerics and laymen followed this blessed Francis and he taught them to observe the perfection of the Gospel, to bear the burden of poverty and to walk in the way of simplicity. He wrote an evangelical rule for himself and his brothers"

(Monum. German Hist. 28). Cardinal de Vitry wrote of Francis: "He has not so much discovered a new rule, as renewed the old, namely the evangelical manner of life" (De. B. Fran. Test.).

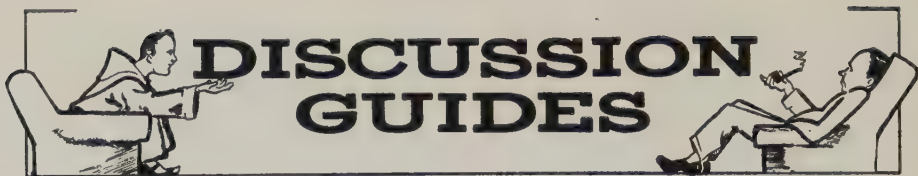
Common Spirit

The First and Third Orders are of one flesh and spirit in this matter, which is the *very essence of the seraphic life!* Neither the friars, nor the others who follow Francis, can ever afford to neglect the reading, the study and the living of the Gospel. How serious are we, whether as priests or lay-folk, to understand the Gospel better? It is consoling to see at times both friars and lay people who love the holy Gospel passionately in true Franciscan style, who quote it fittingly in daily life, and who apply it exactly. Thus one Father Guardian would not allow a copy of the holy Gospel to be used too long for table reading. When one was soiled from handling, he burned it carefully, and had another one put in its place, all nicely bound and protected.

Other friars conduct study clubs for tertiaries, explaining the sacred Gospel. It is encouraging to watch the interest of the people grow in these studies. Learning the Gospel and its lessons and problems, they learn more about our Blessed Lord, his doctrine, his love, his passion and glory, as well as his Mother, his Holy Spirit and his one Church. It was by the Gospel that Francis attracted souls to Christ.

The Franciscan Order glories in the Gospel. Anthony overcame the Manichaeans by teaching them the Gospel and explaining thereby even the sacredness of the Old Testament which they said was from the evil one. Thus, too, Bonaventure and Bernardine, Capistran and Lawrence of Brindisi, Leonard of Port Maurice and Theo-

(See page 140)



TEXT: *"Ask and it shall be given you; seek and you shall find; knock and it shall be opened to you" (Math. 77, 11).*

Prayer: "Almighty, most holy, most high and sovereign God, the sovereign God, everything that is good, wholly good, who alone are good; to you let us render all praise, all glory, all thanks, all honor, all blessing and to You let us refer always whatever is good. Amen." (Words 36 b)

SUBJECT: Our attitude at prayer.

1. What are the qualities of prayer mentioned by our Lord?
2. Will we always find what we seek?
3. Why is it that our prayers are "seemingly" unanswered at times?
4. St. Francis says that God will give us only what is good. What should be our attitude toward everything that happens to us?
5. If we accept cheerfully all the joys and disappointments the day brings how can we affect others?

Remember: Christ said, ask, seek, knock.

TEXT: *"But let your speech be, 'Yes, yes' and 'No, no' " (Matt. 5, 37).
 "For what a person is before God, so much he is and no more"
 (Words, 191s).*

SUBJECT: Simplicity—singlemindedness.

Sincerity and simplicity mark our relations with God and man.

1. Francis valued simplicity? Why?
2. Is simplicity in evidence among people today?
3. If we had this virtue of simplicity how would it affect:
 - a) Our prayer life?
 - b) Our school life?
 - c) Our home life?
 - d) Our recreational life?
 - e) Our contacts with others?
4. What can we do, in a practical way, to practice simplicity in at least one of the above mentioned areas?

Flower of India

by MARK HEGENER O.F.M.

TEN YEARS AGO A Poor Clare nun died in Bharanganganam, Travancore, India. It was a quiet little funeral. The spiritual director and confessor of Sister Alphonsa preached the sermon. "I am firmly convinced," he said, "as one who has known this religious very thoroughly, that we are now taking part in the last rites of a saintly person. If the world would have realized the beauty of her soul, crowds of people, including hundreds of priests and bishops from all over India would have been here today. . . . I assure you that as far as human judgment can be relied on, this young nun was but little less saintly than the Little Flower of Lisieux."

But it did not take long for the word of Sister Alphonsa's intercessory power with God to become known. Today, ten years after her death, thousands of favors have been reported granted through her intercession.

The words of Fr. Romulus, her confessor, were prophetic. For since her death, thousands of the faithful, hundreds of priests and numerous bishops have visited Sister Alphonsa's tomb.

Her life was uneventful. Born August 19, 1910, she was soon left an orphan to be raised by her maternal aunt who had the high ambition to marry her niece off "well." So great was the aunt's pressure on the girl to marry, that she voluntarily disfigured herself by walking into fire!

From the time she joined the Poor Clares at Bharananganam she was subject to one sickness after another. Several times she was miraculously cured.

Once after a miraculous recovery it was found that she had gained a knowledge of Tamil, a language in which she had no instruction whatsoever.

By July 1945 she was suffering terrible pain and constant nausea. Cheerfully she bore the suffering, saying: "I am ready to suffer not only this, but anything. The modern world has sunk to the lowest depths in the pursuit of pleasure. Let the Lord do with me as he will, trampling over, wounding or piercing me, a humble sacrificial offering, for the sake of a world that is on its way to ruin, and for those priests and nuns who are growing less fervent in their spiritual life." She died July 28, 1946.

Though she died almost without anyone noticing it, and was buried with only the Sisters and a few priests in attendance, still this little Sister's heroic suffering soon became known by the mysterious and devious paths used by God in such cases. By July 1951 Cardinal Tisserant wrote to Bishop Vayalil of Palai: "The Holy Office is immensely pleased with the case and shall see with greatest joy a poor daughter of India raised to the Altar and shall extend most heartily all the help and assistance such an important noble cause may stand in need of.

"For the present it behooves your Excellency to conduct the 'Ordinary Diocesan Process,' entrusting the duty to the Diocesan Tribunal."

In the Foreword to the English biography of Sister Alphonsa, Bishop

Thomas of Bangalore writes: "The key note of her life was death to self and life to Christ and in Christ. . . . Christ was the center of Sister Alphonsa's life and character and not self. She dethroned herself to en throne Christ, and made him, with unerring vision, the focus of her life. . . . She did not chafe under suffering, but accepted it in a spirit of cheerfulness and asked for more. She carried on her ordinary duties in an extraordinary manner. There lies the secret of her holy life. Hers was the 'little way' of St. Therese of Liseux and the 'humble submission' of St. John Berchmans.

"In recent times there has been a succession of saintly persons whose holiness lay in simplicity and self-effacement and whose lives are a beacon-light to the modern generation. . . . Sister Alphonsa seems to be one such. Hundreds of thousands of Catholics in Malabar and other parts of South India have faith in Sister Alphonsa and invoke her aid, for they are convinced that she is a person of uncommon holiness."

Meanwhile the diocesan process is making headway and the number of favors reported continues to increase. Let us pray that God may grant to India and the world the blessing of having this Poor Clare Sister raised to the honors of the Altar. ●

Gospel Ideal

(Continued from page 137)

philus of Corte, led the people to Christ through the Gospel and its living. The tenth chapter of St. Luke, the Sermon on the Mount, and similar passages are the peculiar heritage of the Franciscan Orders — their Magna

Charta, their light in the darkness of this world.

If we want the Third Order to spread, we friars must first of all know and love the Gospel well, teach it to the people, and attract them to live out its precepts in daily life under the guidance of the Holy Spirit. There are still too many Catholics who want to please both God and the world. Some condone divorce among relatives and friends; others find fault too easily with their friends, and even with the clergy; others again think they can read and see everything in books, papers and TV. In other words, there are still Catholics who do not know that our God is a jealous God and "a consuming fire" (Heb. 12, 29).

It is our duty to teach tertiaries the perfection of the Gospel. This means to live the Beatitudes, to hunger and thirst for Christ and holiness, to live in the presence of God, to make frequent acts of faith, hope and charity for God and neighbor, to suffer humbly and patiently in all afflictions, to forgive injuries from the heart (a great grace), to make peace wherever possible, to be fearless for the sake of Christ, the Church and souls, to speak up in defense of them, to try to avoid even the least venial sin by God's grace, to give praise to God, to adore him, to love him, and make him known with Christ His Son, the God-Man.

These and similar acts and attitudes are the Gospel life, with imitation of Christ in poverty, purity, simplicity, humility, peace, joy, optimism and love. Thus we grow into Christ crucified and risen; thus we develop into Christ, thus we mature into Christ. This is a vast, a lifelong program for all Christians, and especially for those who would be children of the evangelical Francis, the man "entirely Catholic and entirely apostolic." ●

ST. FRANCIS AND MARY

Fr. Albert Nimeth O.F.M.

WHEN SPEAKING OF MARY, the thoughts of Francis come out pell-mell and disjointed like a litany. "Hail, holy Lady! Most holy Queen! Hail, his palace! Hail, his tabernacle! Hail, his home! Hail, his handmaiden! Hail, his Mother!"

What St. Francis felt and lived, one of his sons, Duns Scotus, put into words: "Prior to all other creatures God actually had in mind Christ and his holy Mother and decreed their existence before anything else; yes, wished to produce all other creatures for Christ and his mother, making that the purpose for which creatures were to enjoy existence. We are to ascribe to Mary whatever implies the greatest excellence compatible with created perfection and the dignity of her son."

Love of a Son From his earliest youth Francis was filled with an ardent devotion to Mary. He was attached to her with such ineffable love because she "gave us the Lord as our Brother." His love was based upon her Divine maternity, but also on the poverty she shared with her Son. He looked upon her as a paragon of all virtue. He was forever singing the praises of his Mother.

Heritage To crystallize his devotion to the Blessed Virgin and hand it down as a heritage Francis

dedicated his order to the special protection of Mary. The little sanctuary of Portiuncula, St. Mary of the Angels was the cradle of the order and always remained his refuge. Here he poured forth constant prayer that Mary might vouchsafe to be his advocate.

Channel God has made Mary a necessary agent in the salvation of souls. No gift comes from Heaven except through Mary. From the moment of the Incarnation to the end of time every grace that every man, woman or child receives must come through the channel of all grace. St. Francis was instinctively aware of this truth even before it was officially defined.

Devotion Following the lead of Francis tertiaries should cultivate a childlike devotion to Mary. Devotion, however, does not consist in fine feeling and sweet sentiment. These come and go. Devotion, runs deep. It is based upon the conviction that Mary is the Mother of God, the Channel of all grace and the exemplar of all virtue. This conviction must show itself by having recourse to Mary in our needs, but above all in imitating those virtues of which she give us the example. ●

More Abounding Justice

"Blessed are they who hunger and thirst
after justice for they shall be satisfied"

THE FIRST THREE BEATITUDES have a negative aspect in promising happiness for those who curb and control their craving for the passing goods, honors and pleasures of this life. "Blessed are the poor in spirit . . ." asks us to keep our hearts free from the goods of this world. "Blessed are the meek" urges to control our self-will and seeking for worldly honor. "Blessed are they who mourn . . ." promises us happiness if we do penitential violence to ourselves to gain strength against sinful pleasures. These three clear the ground and prepare the soil for perfect holiness. With the stumbling blocks offered by the world out of the way, the heart is free to cultivate its *desire* for a fuller and higher service of God. Nor is this desire one that cannot be filled. Our Lord is ready to satisfy it! "Blessed are they who hunger and thirst after justice, for they shall be satisfied." This beatitude seems to cover the field of the Third Order very well. For every candidate for membership must have his mind set on avoiding sin and must be ready to *advance* in virtue. And the various points of the rule of life of the Third Order are meant to be a guide for this steady and sure advance.

Meaning of the Beatitude

Justice: Obviously justice has a wider meaning here than the virtue gov-

erned by the seventh commandment which demands that we give to everyone his due in property matters. Here justice is another word for holiness and virtue. It includes the whole range of Christian virtue. Here it is used in the same sense as when Sacred Scripture describes St. Joseph as "just man" . . . a holy man. The justice of the commandment demands that we give to our neighbor what is coming to him in material goods; whereas the justice of the beatitudes has a threefold object: ourselves, our neighbor and God. It demands that we control our interior passions, regulate all our relations to our neighbor, and fulfill all our duties to God. In common parlance, it means being "on the level," "square," "just" with neighbor, self and God.

Hunger and Thirst: Note the words our Lord uses to indicate that our longing for justice must be a strong and effective desire. There is no craving that so insistently demands relief and satisfaction as hunger and thirst. To fail to satisfy bodily hunger and thirst spells death. Our Lord tells us that our desire to advance in virtue should affect us in the same way as hunger and thirst of the body; we must not rest until our desire to please God has been satisfied.

For They Shall Be Satisfied: There is nothing that succeeds so well as suc-

cess. In this matter of hungering for justice we have our Lord's promise that we *will* be satisfied . . . we *will* attain justice, we *will* advance steadily in holiness by using the proper means. This knowledge of sure success is a great cause for happiness now. Besides, if we hunger and thirst after justice, we will avoid sin and remain in grace. An added cause for real peace and happiness. Add to this the anticipated joyful happiness in the life to come, and you have ample reason why our Lord put the beatitude in the present tense: Blessed *are* they who hunger and thirst after justice." The beatitude might then be re-worded to read: Happy are they who effectively seek holiness for their shall attain perfection.

Christ Shows the Way

As always, Christ is our Model in striving for holiness. He taught us how, showed the way, gave us the means, and pointed to the grand reward that would be ours if we followed his teaching. All his preaching, his parables, his instructions were aimed at telling us about the supernatural life and the wonderful things that "God has prepared for them that love him." First of all, we must keep the commandments, so beautifully explained in the Sermon on the Mount.

The Commandments are fulfilled in the perfect observance of the command of charity . . . love God above all things for his own sake and love your neighbor as yourself for the love of God. Bolster this by the constant practice of self-denial and prayer. "If anyone will come after me let him deny himself and take up his cross daily and follow me." "Unless you do penance you shall all likewise perish." If we would enjoy the supernatural life and look forward to life-without-end with God we must curtail our likings for

the pleasures and goods of this world. And the need of prayer is so emphatically brought out: "Without Me you can do nothing." How often we neglect it! We must take sufficient time out from temporal affairs and apostolic duties to raise our minds to God in prayer. Sometimes our prayers may have to be cut short because of the demands of duty towards neighbor, but they should never be omitted entirely. The appetite comes with the eating, they say. The love of God and the readiness to do things for him comes with prayer. "Watch and pray, that you enter not into temptation." Prayer is the key to God's grace and it is also through associating and conversing with God in prayer that the desire of serving him lovingly increases.

As a true leader, Christ shows the way. Though he had no need to struggle for holiness since he was sanctity itself, nevertheless his whole life was prayer and penance. Since holiness consists in doing the will of God, he made it his motto to do the will of his Father in all things: "My meat is to do the will of him who sent me." To help us to follow in his footsteps Christ left with us the helps necessary to reach our goal . . . the Church and the Sacraments. To the Church he gave his own authority to teach and govern and his power to sanctify the members by administering the sacraments. Indeed Christ has done everything necessary to make us hunger and thirst after justice, giving us the assurance that our longing will not be in vain.

St. Francis Our Pattern

To have a program of life outlined for us is good. To be promised success helps much. But still we would hesitate, if we did not have the example of others who have led the way. Having the example of the saints, particularly the life of St. Francis, we are

encouraged. They were of the same flesh and blood that we are. They followed Christ's pattern; why can't we? St. Francis led a life of prayer and penance. His life's aim was to conform himself to the will of God in all things, to imitate the life of Christ as closely as possible. His ideal was simply to "live according to the form of the holy Gospel." "I, little Brother Francis, wish to follow the *life* and poverty of Jesus Christ our most high Lord. "And his life proves only too well that this was not merely an empty wish, but a real action-bearing longing. In a very simple and clear way Francis has drawn up a plan of life for those who wish to follow Christ after his example. In fact he has drawn up three patterns, the First, Second, and Third Order. The rules are very clear, for anyone who studies them with an open mind knows what is expected of him; and they are very simple, for men and women of all ranks of society can follow the one of their choice.

The tertiary has but one choice—to follow Francis after the pattern outlined in the rule of the Third Order. Francis' way is not the *only* way to holiness. Nor are we even saying that the way of Francis is the best way. But for the *tertiary* the Franciscan way is the *only* way, simply because he has promised to follow it. For a tertiary to follow any other rule of Life would be a contradiction.

Francis studied the Gospel and there he learned Christ—from the Crib to the Cross to the Altar. He saw Christ poor and humble, fasting and praying, suffering and hidden, a victim of love. Then he saw Christ triumphant, receiving and enjoying the reward of his hard life. Francis too, would be humble and poor, he would fast and pray, he would suffer and try to remain hidden from men out of love for Christ.

Then he would look to the risen Christ for encouragement, realizing that the closer he joined with Christ in suffering the closer he would also be united with him in glory.

A More Detailed Rule

The Third Order rule gives tertiaries a more pointed guide in our hunger and thirst to imitate Christ. Our Lord's first rule for those who wish to follow him is, "Let him deny himself." That is why the very first chapter of the tertiary's way of life contains several regulations on self-denial: moderation in display, in dress and furnishings, moderation in amusements, dances, shows, feasting; moderation at table with certain days of fast and abstinence. These rules are merely meant to remove the obstacles in the way of our hungering for the things of God, for the "sensual man perceiveth not the things that are of the Spirit of God."

Francis had an intense longing for God and to be like Christ. But he could follow that longing only after he had dropped the allurements of the world. Our hunger for God and the things of God will grow only in the measure in which we deny ourselves and refuse the enticements of the world. Thus unencumbered we can take our flight to God in prayer. And the rules takes that into account too, requiring regular reception of the sacraments, daily prayer (the Office of the Paters) and an effort to attend daily Mass.

Prayer is of absolute importance for without it we can do nothing, certainly not maintain God's grace or much less, grow in virtue. Moreover, how can we really long to be like Christ unless we associate with him in affective prayer, cultivating a warm friend-

(See page 160)

Christ's Presence

by PHILIP MARQUARD O.F.M.

Conferences on
Franciscan Virtue
and the
Spirit of St. Francis

ST. FRANCIS' MAJOR CONCERN in life was Christ. He aimed to follow him in all things, and saw him in the lamb, the worm, the fountains of running water and hundreds of other things. Above all he knew him and loved him really and truly present in the Holy Eucharist. He recognized the importance and the power of the Real Presence.

1. The Importance of the Real Presence

The importance of the Real Presence of Christ in the Holy Eucharist rests in this that Christ is still with us to love us and transform us into himself. St. Francis gazed upon Christ, loved him and was impelled by love to imitate him and become one with him. Franciscanism is Christocentric, that is, Christ is the center and the all of a Franciscan soul. St. Francis made perfection consist not in the acquisition of abstract virtues but imitating Christ, is becoming one with Christ. He never took as his ideal a set of virtues to be practiced and acquired one by one.

Where can you find Jesus better than in his real presence in the Holy Eucharist? It is before the tabernacle that you must kneel to learn that "I am the way, the truth, and the life." This a very natural action. Not something forced. Here it is but natural that supernatural work takes place. Under the action of Christ's grace you are transformed into him as you quietly but diligently study him and open your soul to grace. Christ's life must be substituted for your own selfish natural life to the very point where you can say with St. Paul: "It is not I who live, but Christ lives in me."

Virtues, then, according to the true Franciscan perfection, are not something acquired from without by means of your natural resources, but bud forth from intimate union with Christ. They come from within, from that inner union, from a force or power not rooted in your nature but from your union with Christ.

St. Francis enkindled the first of his love above all on the fire of the Eucharistic altar. "With every fiber of his heart," writes Thomas of Celano, "he burned with love for the sacra-

ment of the Body of the Lord." Here he found what had taken complete possession of his heart, the crib and the cross, perpetuated in the sacrament of love. A favorite prayer of our seraphic Father was "Who art thou, O God, and who am I?" It was the echo of the words of the Gloria in Holy Mass: "Thou alone art holy, Thou alone the Lord, Thou alone the Most High!"

You should endeavor to foster this humble spirit in the presence of the Holy Eucharist. For as the Psalmist states: "Who is like the Lord, Who dwells on high? He raises up the needy man out of the dust" (Ps. 112, 5). Yes, Christ will raise you out of the dust you are, to union with himself.

Indeed the real presence of Christ in the Holy Eucharist is a mystery of faith. The words of Christ instituting the Holy Eucharist are clear and unmistakable, yet the manner of his presence remains a mystery. Your senses perceive nothing but bread and wine, though you know from Christ's words that only the appearances of bread and wine are present, while their substance has been changed into the substance of his Flesh and Blood. You need humble, simple faith to believe. It is this faith you should elicit with love and reverence many times each day, but especially on your visits to the Blessed Sacrament. In the words of the hymn, "Adoro Te," you should pray: "On the cross was veiled thy Godhead's splendor, here thy manhood too demands belief; unto both alike my faith I render, and I pray as prayed the contrite thief."

The actress and tertiary, Elinor Flynn of New York, gives you a modern example of this. Up to her untimely death in an auto accident some few years ago, she was a frequent visitor at the tabernacle. Asked by a fellow actor why she went to church so often, she replied: "If you have a good

friend, you visit him, don't you? Christ in the Holy Eucharist is my closest and greatest friend, so I try to spend as much time with him as possible." Indeed she did despite the distracting influence of theatrical life.

All Franciscans open and close their visits to Christ in the Holy Eucharist with the renowned prayer of St. Francis: "We adore thee, Lord Jesus Christ, here and in all thy churches which are in the whole world, and we bless thee, because by thy holy cross, thou has redeemed the world." This prayer must become a part of your visits.

2. The Power of the Real Presence

The real presence of Jesus Christ is the most powerful force in the world. It brings the intellects and the wills of men to their utmost perfection.

The sanctuary lamp speaks the same words to you as Martha spoke to her sister, Mary: "The Master is here and calls thee" (John 11, 28). He calls souls to do homage to him, to make reparation. This is of special importance today when so many are indifferent to his love, openly deny it, blaspheme it. He calls you to make yourself one with him in his great sacrifice, because in the Holy Eucharist is present not merely Christ, but sacrificed, his sacrificial flesh and blood. Altar and tabernacle, which must be externally joined according to Canon Law, also form an interior unity. They belong inseparably together. The Holy Eucharist is "a memorial of the passion of the Lord" not only at the time of Holy Mass, but in its permanent form. Hence the Holy Eucharist is a living, real memorial of Christ's unfathomable and never-dying love.

Christ is constantly sacrificing himself on our altars, surrendering himself

to the Father in obedience and love. Everytime you unite yourself to him you join in this sacrifice, this love and obedience, you are drawn into the great sacrificial act which is his life on the altar. In this way, you, as thousands of others, are spurred on to do the little and the great things of Christ.

The Holy Eucharist is the "power house" of every Catholic institution, whether it be a hospital, a monastery, refuge, parish or mission. It is the quiet but forceful atomic source of energy for every person who works for Christ and his fellowmen.

This brings us to the great merit of a spiritual communion. By a spiritual communion we mean the reception of the graces of Holy Communion without the actual reception of the sacrament. It is the desire for actual Holy Communion springing from faith and love. "As the hind longs for the water brooks, so my soul longs for thee, O God!" (Ps. 1, 2).

Spiritual communion is the natural expression of your faith and of your love of the Savior, a sign that in its natural hunger your soul reaches out for God, Christ in the Eucharist. It has been and is the communion of the martyrs and confessors of our faith, who have to forego sacramental communion. St. Ignatius, the martyr, wrote so meaningfully on his way to martyrdom: "I find no pleasure in perishable food and joys of this world. I desire God's bread, which is the Flesh of Jesus Christ. As I drink I desire his Blood, which is imperishable life." In the lives of some saints you read that their great desire for Holy Communion

was satisfied in a miraculous manner. This was an exceptional effect of spiritual communion.

According to the Council of Trent spiritual communion shares in the fruits of sacramental communion: "Those who receive spiritually, receive the fruits and the effects of the heavenly Bread." It is not in the same measure, but essentially the same fruits. It definitely strengthens and deepens your union with Christ. As the tertiary priest, St. John Vianney, has said: "If the fire is covered with ashes and dying out, it is again enkindled by spiritual communion." With this increase of love from spiritual communion your evil inclinations are weakened, sadness is dispersed, and supernatural joy and zest for life and work are increased.

Spiritual communion also makes your sacramental communion more fruitful, since it keeps alive the hunger of your soul for Christ, the Bread of Life. In this way there is less danger that you fall into indifference about sacramental communion or receive it as mere routine.

The great Franciscan missionary, St. Leonard of Port Maurice, has stated: "If you practice spiritual communion several times a day, your heart will be completely changed within a month." Why? Simply because Christ becomes the focal point of your life by means of this practice. Hence you should inaugurate the custom if you are not doing it. All it requires is a moment of recollection, a call of your heart. It surely is a living testimony of your Franciscan belief and reverence for Christ in the Holy Eucharist. ●

Central Office Newsletter

No. 74

Holy Father's Birthday. From the central office of the Third Order went forth a spiritual bouquet to the Holy Father representing one Holy Communion, one Holy Mass and one Tertiary Office from each member of the Third Order. Tertiaries are urged to perform some special spiritual and corporal works of mercy for the less fortunate as a birthday gift to the Holy Father.

Tertiary Rally Song. A new rally song is available from the Central Office, 8140 Spring Mill Road, Indianapolis 20, Indiana. Order your copies; no charge. It will be used at all informal tertiary gatherings. Words by Fr. Hyacinth Blocker O.F.M.; music by Sr. M. Vitalis O.S.F.

Youth Convention. Monday evening, August 13 to Thursday noon, August 16, the National Youth Convention of tertiaries will be held at Notre Dame University. \$1.50 per night will cover the lodging; other details to be announced. Right now, prepare your fraternity and build up a convention fund.

Nazareth Basilica. Tertiaries of the O.F.M. jurisdiction have been asked by their Most Reverend Father General to contribute to the new Basilica of Nazareth in Palestine. The Franciscans of the Holy Land have been commissioned by the Holy See to rebuild the Basilica over the ancient shrine and grotto of the Annunciation in Nazareth. Besides honoring the spot where our Lord became Man at the moment of the Annunciation, the Basilica project will give employment to thousands of poor and deserving refugees living in the Nazareth area.—The central cupola of the Basilica

will be the Franciscan tertiaries portion to contribute. Other world organizations of Catholics will contribute other portions of the Basilica. Definite plans for the fund raising will be announced soon.

Sunday Observance. The Stop Don't Shop on Sunday campaign inaugurated by tertiaries two years ago has swept the nation. Certainly funds from the common fund spent on this project are used for the "dignity of divine worship." Some 80 thousand pledges were recently printed and the committee is now working on an attractive automobile bumper sticker bearing the "Don't Shop on Sunday" legend which will be ready soon. Keep the project before the minds of the tertiaries; out of sight, out of mind!

Flubbing the Forum. After a recent careful check of the subscribers to the Franciscan Herald and Forum, it became evident that many directors of the Third Order are not receiving the magazine. The fraternity council should see to it that their director receives a **personal copy** of the FORUM. Many fraternities make it a point to furnish each officer with a copy of the magazine.

St. John Capistran. As noted in last month's FORUM, this is the fifth centenary of the death of the great Franciscan crusader who almost singlehandedly saved Christendom. One of the best books on St. John Capistran was written by John Hofer and published by Herder, St. Louis. Most Rev. Augustine Sepinski O.F.M., wrote a circular letter to all the Friars, Sisters and Tertiaries of his jurisdiction, on the merits and accomplishments of this great saint. It has been translated and is available from Franciscan Herald Press for 15 cents.

Thoroughway to Holiness

The February, 1956 issue of *The Liguorian*, monthly publication of the Redemptorist Fathers with a circulation of more than 100,000, carried an article by Louis G. Miller on the Third Order, specifically, the Third Order of St. Francis. It was a well written presentation, giving a full summary of the rule of the Third Order with comments of actual members of St. Anthony Fraternity, St. Louis.

"Open the door to success!" the article began. "That sentence was the advertising come-on some years ago for a correspondence course in business education.

"With considerable more truth, the subject of this article might be termed a sure means of *spiritual* success. Indeed, the Third Order, rightly and wisely used, has been called an apt means for the spiritual reform of the whole world."

A Modern Samson

Adopted by Louis B. Antl O.F.M.

VICTOR DELAMARRE, A modern Samson, who for over 30 years amazed the world with his strength, died not too many years ago in Quebec, Canada. Relatively little has been written about this Tertiary son of St. Francis. And yet, up till now, there is hardly an athlete who can match his tremendous feats of strength.

He was born in Hebertville (Lac Saint Jean) Quebec, Canada, September 24, 1888. The son of a French Canadian family, he inherited a strong faith, a deep humility, and a child-like simplicity. These three virtues stayed with him his whole life, even when he reached the heights in the world of sports.

While he was a mere youth of twelve, people marveled at his colossal bodily strength. Already at that time he could lift weights too heavy for a

grown man. At fourteen it was common for him to lift lengths of railroad track, and he went so far as to raise a fully loaded car from the ground.

At fifteen he carried a weight of two hundred kilograms (over 400 lbs.) three kilometers (almost two miles). Shortly after this, he went to cut timber in the vast forests, where lumber camps were set up to shelter the many lumberjacks. The rough life in the cold and solitude of the forest is left to strong, hardy young men, but it did not seem to suit Victor. Suddenly he signed up for a job with the State Police. He was too short. Disappointed, he again went back to the woods.

On one occasion, Victor wanted to test his extraordinary strength, and so it happened that others came to know that he could bend silver coins with

his right hand. This feat amazed his comrades so much that they kept the bent coins as souvenirs. Before long, the State Police Corps of Montreal deeply regretted not having accepted Victor DeLamarre. The legend of his fabulous strength grew steadily. A man of this kind would come in very handy for the police. They took all possible steps to hasten the day they could surprise Victor with his call to duty. Before his final acceptance, quite an exception had to be made on account of his lack of height.

But Victor made the grade in a group for whom hard training was the order of the day. The gymnastics developed his strength still more. In spite of all his deeds, at which the sports world stood agape, he was practically unknown as an outstanding strong-man until April 2, 1914. On that day, Victor DeLamarre with one hand lifted a weight of one hundred and eighty kilograms (about 400 lbs.) first to his knees, then to his shoulders, and then high over his head. An American paper had this to say: "There is alive today the strongest man that ever lived."

Among the many deeds ascribed to him, the following were outstanding: A car with 4 passengers was driven on a ramp. All that weight—ramp, auto, and passengers—he held on his back, with his hands and feet on the floor. After that, he had them bring in a ladder six meters long. With a strong rope, he tied an automobile to his shoulders. He climbed the ladder with all that weight—1500 kilograms (over 3,000 lbs.).

Faced with all these wondrous and fabulous deeds, one might think that here is a man who has made of his strength his "god." The world saw only the outside, for in the heart of the man there burned a still stronger love for the Sacred Heart of Jesus. Strange

but true! He often told the members of his family how much trust he placed in the Sacred Heart of Jesus. He enjoyed the intimate friendship of the Ven. Brother Andre of Montreal, the great wonder-worker, whose process of beatification has been instituted in Rome. He was proud of always wearing a medal around his neck. In his home stood a bronze statue of the Sacred Heart. This statue was so heavy that he alone could move it—a thing he had to do when he and his family moved to another house. Anyone could easily recognize the home of Victor DeLamarre, because at the entrance he had placed a small image of the Sacred Heart. A crown was fastened over it, and it was lighted day and night.

At the age of 37, he became ill. A case of jaundice brought him near the grave. His strength ebbed away. Attended by E. H. Albert Vaillancourt, chaplain of St. Francis of Assisi Hospital of Quebec, he repeated once more with deep humility, that whatever he had accomplished was not due to his own strength, but to the strength given him by the Sacred Heart of Jesus. Through this exemplary devotion to the Sacred Heart he had learned to be meek and humble according to the wish of Jesus. And so this modern Samson stood out in sharp contrast to the modern athlete, who all too often forgets that God is the author of human strength.

No matter what we achieve in this life, be it in mind or body, even though we may astound the world, let us think of Victor DeLamarre. Let us also simply and with deep humility say as he did: "Whatever good I have done comes from God. God has helped me." For the word of the Bible assures us: "If anyone thinks himself to be something, whereas he is nothing, he deceives himself" (Gal. 6, 3). ●

CANONIZED FRIARS MINOR

MARTYRS

- 1220—SS. Bernard and 4 Companions: Peter, Otto (priests); Accursius and Adjustus (laybrothers).
1227—SS. Daniel and 6 Companions: Samuel, Angelus, Leo, Nicholas, Hugoline (priests) and Domnus (laybrother).
1572—SS. Nicholas and 10 Companions: Jerome, Theodoric, Nicasius, Willehad, Godfrey, Anthony of Weert, Anthony of Hornar, Francis (priests); Peter and Cornelius (laybrothers).
1597—SS. Peter-Baptist and 5 Companions: Martin of Ascension, Francis (priests); Philip of Jesus (acolyte); Francis and St. Michael and Gonsalvo (laybrothers). (With them suffered 17 Japanese Saints of the Third Order).
1622—St. Fidelis of Sigmaringen, Capuchin priest.

BISHOPS AND DOCTORS

- 1231—St. Anthony of Padua, priest and Doctor.
1274—St. Bonaventure, Cardinal, Bishop of Albano, Doctor.
1282—St. Benvenutus, Bishop of Osimo.
1297—St. Louis, Bishop of Toulouse.

PRIESTS

- 1444—St. Bernardine of Siena
1456—St. Peter Regalato
St. John Capistran
1476—St. James of the Marches
1562—St. Peter of Alcantara
1610—St. Francis Solano
1612—St. Joseph of Leonissa, Capuchin
1619—St. Lawrence of Brindisi, Capuchin
1663—St. Joseph of Cupertino, Conventual
1721—St. Pacificus of San Severino
1734—St. John Joseph of the Cross
1740—St. Theophilus of Corte
1757—St. Leonard of Port Maurice

LAYBROTHERS

- 1463—St. Diego of Alcalá
1567—St. Savior of Orta
1587—St. Felix of Catalice, Capuchin
1589—St. Benedict of the Moor of San Fratello
1592—St. Paschal Baylon
1604—St. Seraphin of Monteo Grannaro, Capuchin
1781—St. Ignatius of Laconi, Capuchin
1894—St. Conrad of Parzham, Capuchin

Our Holy Father, St. Francis of Assisi, died after sunset on the evening of Saturday, October 3, 1226.

Love and Marriage

by Geraldine Liss, Tertiary

LAST MONTH'S ARTICLE ON vocations demands a sequel on marriage, since it is the vocation to which Christ calls most people. Everybody is talking about marriage. That would be good, except that most people talk about marriage *break-ups*. Roughly, one-half million American marriages crash annually. Domestic lawyers and marriage counsellors have become indispensable. The sacred bond of marriage becomes for some a certificate legalizing adultery.

Why this mess? What has happened to the sacredness of marriage? Where is that definition that says, "Marriage is a contract, duly manifested, by two qualified persons, who confer and receive the right to *exclusive* and *perpetual* use of the other's body, for acts directed to the generation of offspring."*

Well, let's take a look and find out. Our parents, who probably married during the 1925-1935 decade, faced the beginning of the trend toward the degradation of marriage. It was the glorious "Jazz Age." The United States wasn't fully recovered from the shock of World War I. Authors like H. L. Mencken, Sinclair Lewis, Ernest Hemingway, George Jean Nathan, and

John Dos Passos, were beginning to publish.

We find H. L. Mencken, whose chief delight was attacking whatever America held sacred, attacking the "Christian Institution of Marriage." Magazines like "The Smart Set" and "the American Mercury" had influenced American thought and the way was prepared for Sinclair Lewis and his deadly criticisms.

Hemingway had published *A Farewell to Arms*, and America lapped up the stuff that Gertrude Stein's pupil threw at it. The woman, who was only high animal, the emphasis on the physical, the dreary hammering on death, the free love that reeks of stupidity.

The trend was toward pleasure, an excess of pleasure. Drink, enjoy, live, love, fill every moment with pleasure, and excess of pleasure, pleasure for pleasure's sake. The trend was toward rebellion, a compulsion to be free from all restraint. Sherwood Anderson lived his theme. "If you don't like your re-

*Definition taken from *Marriage Guidance*, by Edwin F. Healy, S.J. Loyola Press, Chicago, Ill., 1948.

sponsibilities, pick up and go. Wife? Kids? Job? The hell with it all!"

Apply these attitudes and ideas to marriage, and what have we got? A mess! And people were influenced by these things. Divorce gradually began losing its shocking aspect, and Maggie Sanger began to blab birth control.

If we move up in time to when we were children, we find the Second World War taking its tolls of lives and morals. Now we are ready to marry and all that has gone before has culminated in the swift stream of secularism and the thick muck of materialism.

In the light of the above, it is only normal that things like marriages should be so flippantly disposed of. Now it is not hard to see why one-half a million American marriages crash yearly. The causes, in order, are outcomings of that philosophy of pleasure: Drink, adultery, immaturity, incompatibility, in-laws. The whole thing presents a messy, scary, gloomy, depressing picture that hits one square in the head, like a rock, and the only way to avoid it is by ducking down, and allowing yourself to become sloshed up by that same philosophy of pleasure.

But, that is only one side. The other side, the happy, perpetual, love-filled marriages far outnumber the crashes. But, then, happy marriages seldom get front page notice. Tertiaries have a head start on happy marriages, even more so than other Catholics, who already have the help of the Sacrament, the Nuptial Mass, the blessings, the sacramental graces. The rule of life that we follow instills in us the qualities that mean good relationships with a marriage partner.

Patience, charity, humility, joy, peace, temperance—fruits of following the Franciscan way. Temperance, for instance, so often mentioned in the rule, smooths out many marriage difficulties, for think of the jolly junkets

that start over intemperances in drinking, or living higher than the money pile, or dressing to kill, or throwing hundreds of rah-rah parties. "Let them be temperate. . . ." Pretty sensible.

St. Francis was an outstanding example of trust in God. "Be not solicitous . . ." it says in Scripture. Many times husbands are driven to adultery by fearful wives who insist on practicing birth control. Adultery is the second cause of divorce. They want pleasure without pain, rights without duties. They are afraid of the most beautiful thing in all creation. Or the husband, who shouts that he can't afford a baby, and then regards his wife as a harlot because she allows artificial birth control, and it is he who demands it. "Be not solicitous. . . ."

Daily prayer is a necessity in the lives of those who wish to be spiritually complete. "The family that prays together stays together." "Wherever two or three are gathered together in my name, I am in the midst of them." Mass, office, rosary—daily—nicely accommodating, that Third Order rule.

Obedience to the rule develops proper attitudes toward other things like respect for parental authority, a realization of the value of a child, a knowledge of the family's place in the community, the parish.

Tertiary marriages are not the kind that crash. The love between a husband and wife is based on the love that each has for God. As time goes on, the bond becomes stronger. A bond between them is like the marriage between Christ and His Church, unified, indissoluble. Not even the gates of Hell can prevail against it. This is the joyful side of the world's marriage picture. It is our side. It is up to us, the young, to keep it that way. Agreed?

Our Common Ideals

by XAVIER CARROLL O.F.M.

CATHOLICS, PROTESTANTS, Buddhists and atheists are equally fascinated and enthused by St. Francis. A Franciscan missionary to China tells this interesting incident. On his way to the Orient as a young priest he stopped off in Japan. By a happy arrangement of events he found himself at the table of a distinguished Japanese university professor, a member of a Samurai family. The learned gentleman told the priest that as a young man he had read the life of Dr. David Livingston of "Darkest Africa" fame, and how from that time this Protestant missionary stood before him as a model of all that is good and noble and truly Christian. In Dr. Livingston's honor the professor named his first son David. Not many years later, however, he read the life of St. Francis. Dr. Livingston was promptly forgotten!

St. Francis attracts people not by what he has to say, but by what he is and did. People who fall under the influence of Francis are won to a whole new way of looking at the world and people and God. Books by the dozens on all kinds of things as seen

from Francis' viewpoint come yearly off the press. You would think Francis had left behind a full-blown theory or philosophy of life now neatly bound in twelve volumes. Just the opposite is true. As our Lord left only a few scraps, so did Francis. People seldom refer to what Francis wrote or said about something. They always point out what he did in a given circumstance. From Francis' way of doing things we learn how he felt about things. There is no developed system of thought to refer to. Few men have taught more simply by their person.

However Francis did write and what he wrote conveys very successfully what he was and how he felt; so much so that unless we read his rule for his friars and his last testament it is unlikely that we have an accurate understanding of his ideals. We can get to know Francis wonderfully by studying these sources. Another fruit of the comparative study of the rule of the First Order and testament is the quickening sense of togetherness of the entire Franciscan family. Dedicated to the same ideals of St. Francis, we are thrilled by discovery that these ideals are woven into our rule of life. The tertiary rule faithfully reflects the inspiration of the friars' rule. By following our respective rules of life we are pursuing the ideals of St. Francis—in common!

Just to think of St. Francis causes certain things to spring to mind. We think of the simple Gospel life, we think of poverty; not miserable, unwanted poverty but joyful abdication of material concern. We think of peace and humility and meekness, of brotherliness and universal charity. We think of sterner stuff too, of penance and mortification—but always with a paradoxical gentleness about it. We think of loyalty to the Church and warm

faith. These and many more are the ideals which weld all us Franciscan together and give us a sense of camaraderie. All are found in our rules of life, spelled out more in detail in the First Order rule, but clearly evident in the tertiaries' rule also. It would be a pleasant task to run through the two rules and point out all the overlapping thoughts and ideals. Here we give merely a few helpful illustrations to the point.

Francis begins the rule of the Friars Minor with a Franciscan Life: "The rule and life of the lesser brethren is this, namely, to observe the holy Gospel of our Lord Jesus Christ. . . ." The life of the Gospel is the life for Francis. Again and again in his rule he has reference to what the holy Gospel says, e.g.: "And let the ministers tell them what the Holy Gospel says . . ." (Chap. II). In that same second chapter the Friars "should go and sell all they have and endeavor to distribute it to the poor." But more concerned with the true interior detachment he adds: "If they cannot do the latter, their good intention suffices." Francis' ideal of poverty keeps recurring: ". . . And all the brothers shall dress in garments of low value" (Chap. VI). We think immediately of the moderation enjoined in the second chapter of the tertiaries' rule and how funds saved thereby are to help the poorer members.

The Third Order rule demands that those who wish to be associated with the Franciscan family must be peace-loving (I, par. 1). The tertiaries are to "heal discord wherever they can." All this reflects Francis' constant exhortation to peace in the rule of the Friars, e.g.: "Let them be meek, peaceable and reserved, gentle and humble, speaking courteously to everybody as is proper. . . . Into whatever house they enter, let them first say, Peace to his

house . . ." (Chap. III). The exhortation to meekness and humility is repeated elsewhere, e.g., when they receive something for their services they must receive it "humbly as is proper for the servants of God . . ." (Chap. V).

Francis' obsession with the true brotherhood of the children of God, and especially within his own family, finds ample expression in the rules of both orders: "And wherever the brothers are located or meet one another, let them act toward one another like members of a family . . . for if a mother tends and loves her child in the flesh, with how much greater attention must anybody love and tend his brother in the spirit? (Chap. VI). And in the Third Order rule the tertiaries are to ". . . earnestly maintain the spirit of charity among themselves and towards others" (Chap. II, par. 9). They are to have a warm solicitude for poor members and for the sick and for deceased members (Chap. II, par. 12, 13).

Fasting and bodily austerities which make up such an important part of the gay saint's life are handled characteristically in the rule—a minimum of precept with much latitude for personal zeal. "Those who do not wish, should not be obliged to it" (Chap. III), he says to the friars regarding an optional fast.

These are merely samplings. A wonderful experience awaits the tertiary who has not yet taken into his hands the rule of the Friars Minor and the final testament of our Holy Father as well. He will be thrilled to discover how well what St. Francis was has been expressed in his rule for the Friars; how well his own tertiary rule reflects it. The Friar and the tertiary are bound intimately in the pursuit of Francis' vision of God and the world—common Franciscan ideals! ●

BOOKS

Played by Ear, Daniel Lord, S.J., Hanover House, Loyola Press, \$4.00.

It is the rare person who will not receive some inspiration from this sparkling autobiography. For thirty years Fr. Lord has dominated the American Catholic scene. When his approaching death from cancer was announced, friends urged him to write the story of his life. Were it not for these insistent demands, perhaps this book would never have been written. It is not a chest thumping self-adulation. Written with unassuming modesty, still the book has tremendous vitality and spirit. Though he could have given us a list of his accomplishments (and they were many), instead he lists the wonderful things God and men have done for him. Always grateful, he pictures himself as the recipient of undeserved blessings.

A tireless letter writer, Fr. Lord falls easily into the letter format. Each chapter is a letter. He takes us through his childhood, his schooling, his Jesuit training, until he finally finds his niche with the Sodality movement. If any one person is to be singled out for giving the Sodality new life and impetus, it is Daniel Lord. Here for the first time we read the facts behind the Motion Pictures Production Code and the Legion of Decency. The important role Fr. Lord played in this movement is not to be minimized. What amazes one about Fr. Lord, however, is the endless reams of writing that flowed from his typewriter. He himself admits that he does not know how much he has written. Life moved too fast and he did not have time to look back on what was done. His whole life was one of dedicated service and we are pleased that a gleam of that spirit is captured for posterity.

The Presence of Grace, J. F. Powers, Doubleday, \$2.95.

If you have not read James F. Powers before, now is the time—and the book. Short story collections usually run dull.

This collection is different. Here is real craftsmanship. Mr. Powers knows how to turn a fine phrase, delineate characters and inject the underripple of quiet humor. Obviously, Mr. Powers is a shrewd observer of human nature and he employs his knowledge with deftness. With men of the cloth he is at his best. Most of the stories are about pastors, curates and parishioners. Even in re-reading, each reading reveals something new. That is a sign of good writing.

Where Dweldest Thou? edited by John A. O'Brien, Gilbert Press, N. Y. \$2.95.

Personal stories of twelve converts to the Faith. Whoever sincerely asks of God "Where dweldest Thou?" and follows the inspiration of grace will eventually join the Catholic Church. That is what this book proves. The road these twelve took to arrive are vastly different. Lillian Roth found it after an agonizing hunger for forgiveness. Karl Stern, the noted psychiatrist, traveled the tortuous road of doubt and reflection. Theophilus Lewis, the negro writer, arrived because he discovered the Church's solicitude for the underprivileged and down trodden. Ronald Knox came to the Church by way of painstaking theological investigation. These and others—Paul Hume, Irwin St. John Tucker, G. B. Stern, Helen Iswolsky, speak with clarity and reverence of their spiritual pilgrimage to security and peace.

The House of the Passion, Jude Mead C.P., Bruce, \$2.85.

Fr. Mead divides Holy Thursday and Good Friday into twelve periods and graphically portrays the drama of Christ's passion. He moves from scene to scene, hour by hour, beginning with the agony in the garden of Gethsemani and ending with the crucifixion on Calvary. As he makes us eyewitness to the dreaded scenes, Fr. Mead brings home the true significance and lasting meaning of Christ's suffering. He depicts in all its starkness the

malice of sin. Each chapter closes with a brief instruction on how to meditate further on the reflections given, plus a practical resolution to help us live each day in union with the crucified Christ. Thus it is a combined meditation and prayer book. The book is illustrated throughout with medieval-like woodcuts which give it an added value.

What Is Catholicity? Paul Hallet, World Publishers, N. Y., \$3.50.

With so many misconceptions about the Church rampant in the country, a book of this sort is opportune. Here is a valuable and lucid explanation of the Catholic faith and the Catholic way of life. The major questions that could be asked about the Church are treated with authority by a man who is qualified by years of experience. Intended primarily for the non-Catholic, this book will be read with great profit by the Catholic as well. Topics very appropriate for our day are "The Church Teaching," which will clarify so much of the nonsense that is palmed off as originating "from reliable Vatican sources"; "The Church Sanctifying," which shows distinctive quality of the life line of grace Christ bequeathed the Church; and "Tolerance in the Church" which explains in principle the trend toward desegregation. ●

Ambassador Extraordinary, Alden Hatch, Holt Co. \$3.75.

This is the biography of an extraordinary woman, Clare Booth Luce. Born in comparative poverty, she worked her way up the ladder of success. At the age of ten she was a successful child actress. Educated in a fashionable girls' school, she became a successful magazine editor. In the theater she won fame as a playwright with such successes as *The Women*, *Kiss the Boys Good-by*, and *Margin for Error*. Her marriage to Henry Luce, one of the world's most influential men, her term as congresswoman from Connecticut and her appointment as Ambassador Extraordinary to Italy, her conversion to Catholicism are recounted with an affection that seems to border on hero worship. At times the author lets himself be carried away by his subject. The book is easy and interesting reading. ●

Indulgences, Winfrid Herbst, Bruce.

Over a period of years the Supreme Pontiffs have attached indulgences to many prayers and pious exercises. For a long time, however, there was no definite record

of these indulgenced spiritual exercises. At the turn of the 18th century the first collection was published under the title "Raccolta." Since then it has undergone constant revision and reediting. The *Raccolta* is a prayer book to be used by the faithful. In the present booklet, 100 pages, paper cover, Fr. Herbst endeavors to give helpful information on indulgences and how to gain them. His further purpose is to foster a more widespread use of the *Raccolta*. He divides the booklet into four sections: Indulgences in General, All Souls Day, Prayers & Devotions, and The Rosary. ●

In Soft Garments, R. Knox, Sheed and Ward, \$3.00.

When the Holy See gave general permission for Catholics to attend Oxford and Cambridge, the stipulation was made that lectures be provided for them to safeguard their faith. Between 1926 and 1938 Ronald Knox was chaplain at Oxford. The task of delivering such lectures fell to his lot. In 1941 he published a collection of these lectures. Needless to say there is never a dull line. At every turn there are compelling applications of truths clearly and sometimes startlingly presented. Monsignor Knox comes to grips with those problems that cause Catholics some concern in the current of modern thinking. He treats such subjects as proof for the existence of God from design, the Unholiness of the Church, the Unconscious Catholic, the Incarnation, Unselfishness in Marriage. This is merely a sampling of the wide range he covers. ●

Mary, in History, Faith and Devotion, Anselm Burke O. Carm., Scapular Press, \$3.50.

The purpose of this book is to give an overall picture of the Blessed Virgin—to see her in history, to know her through faith and to present the ways of devotion and imitation. In the first section, Mary and History, the author treats Mary and the Times of Christ which is a brief life of the Blessed Mother, and Mary in the Times of Man, which treats the apparitions of the Blessed Virgin. In the second section he treats the Divine Maternity, the Negative and positive Privileges of Mary. In the third part we meet Mary in the Old and New Testament, Veneration of Mary, Prayers, Shrines and Devotions to Mary and finally Consecration to Mary. The result is a happy blend which gives a balanced picture of the Blessed Mother. The doctrinal and devotional and historical elements are mixed in right proportions. ●

ITEMS of INTEREST

Seventieth Anniversary of the founding of the Archconfraternity of the Sacred Heart of Jesus is being celebrated on June 18 by the Capuchin Franciscan Fathers of the Province of St. Joseph (Detroit). Approved by Pope Leo XIII in 1886 through the Sacred Congregation of the Propagation of the Faith at the request of the Most Rev. Francis Haas, co-founder of the Capuchins in the United States (Province of St. Joseph), the Archconfraternity has its center at the Sacred Heart altar in the Capuchin church of St. Bonaventure, Detroit, Michigan. It has the same privileges and indulgences as that established in the Roman church of Santa Maria della Pace. The purpose of the Archconfraternity is to respond generously to the wishes of the Sacred Heart manifested to St. Margaret Mary Alacoque, through love, reparation and a life of union with the Sacred Heart.

Members of the Archconfraternity can gain various plenary and partial indulgences; and confraternities may be erected in any parish, convent, monastery, hospital, school or club, by applying to the Capuchin Father Provincial, 1740 Mt. Elliott Ave., Detroit 7, Michigan. Individuals wishing to be enrolled can write directly to the same address. C. G.

Pictorial Life of St. Francis. Last month we called attention to the aquarelles of Subercaseaux as a medium of telling the story of St. Francis. Translated from the German and published by Regnery, Chicago, is the beautiful pictorial biography of *St. Francis of Assisi* with pictures by Leonard von Matt and text by Walter Hauser. The writer, himself a Franciscan Tertiary, says in the epilogue that he has followed the many biographies of St. Francis from Thomas of Celano to Father Cuthbert, yet in these brief pages he tells the story of his life, from his youth to the day of his death, in such a simple and impressive manner that it makes one love the saint anew in all his moods; gaiety; generosity, charity and selflessness. But above all the author shows the saint's love of God. In nature Francis saw the supreme

Creator. The Canticle of the Sun, composed when lying on a poor pallet of straw, sick unto death and almost blind, in the little garden of St. Clare, was a cry of joy and happiness, a burst of "Praise be to thee my Lord," from his brothers and sisters, the Sun and the Wind, Fire and Water.

Leonard von Matt, with his superb photography, follows the saint's footsteps in the churches where he prayed, in the houses where he lived and along the countryside, from place to place. He makes these pictures live and, to those who know Assisi and Italy, these will recall many happy and unforgettable moments spent in that lovely Umbrian landscape.

From an artistic point of view his photographs are masterpieces; light and shade so strongly contrasted that one can almost feel the heat of the sun shimmering in the atmosphere, under the olive trees, or the cold of wintry skies. The writer and photographer have combined to bring out a book of outstanding worth.

The War on Sunday by Floyd Anderson in the March issue of "Columbia" is an excellent summary of the Sunday shopping situation throughout the country. Mr. Anderson has been running a series of articles in "The Advocate," official newspaper of the Archdiocese of Newark and Diocese of Paterson. "Greed," says the caption, "is the fuel that powers the creeping plague of Sunday selling." Let us remember that the greed is not only on the part of the merchant but also on the part of the customer who expects a "bargain" on Sunday. "Take the larceny out of the hearts of people," said a Jewish furniture retailer who wanted to stay closed on Sundays, "and you have the Sunday sales problem licked." That rule of moderation in the Third Order has more than a little bearing on this problem—as on many others currently plaguing the nation, for instance, indecent literature. If every Catholic enforced the T.O. rule of Chapter 2, no. 8 regarding indecent literature in the home, the problem would be solved at once.

Saint Francis and the Poet is the title of a new book edited by Elizabeth B. Patterson with an introduction by Archbishop Richard J. Cushing, Bishop Protector of the Third Order in the U. S., and a Foreword by the Franciscan poet-priest, Fray Angelico Chavez. The book contains over 200 poems, some written by St. Francis himself and the rest about him by the great poets of the past 750 years. The book is beautifully printed and illustrated with rich line drawings. Ready in May and distributed by Franciscan Herald Press, Chicago 9, Ill. \$3.50. ●

Sherman J. Sexton, Chicago civic leader and president of John Sexton Co., died March 12 at the age of 63. He had directed the national wholesale grocery chain for thirty years. We mention Mr. Sexton in the *ITEMS of INTEREST* because over those thirty years he has been a constant supporter of the Catholic press by consistently spending the main portion of his advertising dollar by advertising in the Catholic press and thereby helping to support the adolescent awkwardness (financial) which has always been its main bugbear. Almost any Catholic magazine carried a Sexton ad. For this and his many other contributions to Catholic life, R.I.P. ●

Secular Institutes. The Midwest Conference on the life of total dedication in the world was held in Chicago March 9-11. Franciscans taking part in the conference were Fr. Stephen Hartegen O.F.M., director of the Franciscan Missionaries of the Kingship of Christ, a pontifical secular institute with an American foundation in Washington, D. C., under Fr. Stephen's direction. On the executive committee for the midwest conference was Fr. Albert Nimeth O.F.M., manager of the *FORUM* and assistant director of Franciscan Herald Press. Full information on secular institutes in the U. S. can be obtained from Fr. Joseph E. Haley C.S.C., Notre Dame University, Notre Dame, Indiana. ●

Great Heart Award. Archbishop Richard J. Cushing, Episcopal Protector of the Third Order in the U. S., will receive the 1956 Great Heart Award in Boston on May 26, the 35th anniversary of his ordination to the priesthood. The award is given annually to the individual "who has done the greatest amount of good for the greatest number of people." ●

Oil Paintings For Sale by a tertiary. Three paintings, handsomely framed: (1) *Lovely Virgin With Child* with Franciscan friar and nun, attributed to Lorenzo Lotto (1489-1556), size 24" x 40" (framed 32" x 49"), about \$495; Feudal monastic scene with two monks, huntsman, boy, girl, game by Wouters (1640-1660), size 23" x 32" (framed 31" x 38"), about \$165; (3) *Modern landscape* Tisbury, Martha's Vineyard, size 20" x 32½", \$125. Write to the *FORUM*, 5045 S. Lafin St., Chicago 9, Ill. ●

Centenary of the Birth of Matt Talbot, Tertiary. May 2, 1956, marks the centenary of the birth (1856) of Matt Talbot, Franciscan tertiary who died in the odor of sanctity on June 7, 1925. Coming from a family of eight boys and four girls, Matt became an alcoholic early in life. Converted when he was 25 years old, he led a life of penance and mortification to the very end, dying in a Dublin street of sheer exhaustion. When his body was prepared for burial, chains were found on it—penitential chains—and the cord and scapular of the Third Order of St. Francis. He was buried in the habit of the Third Order and laid to rest in Glasneven cemetery. In 1937 the process for his beatification was begun. ●

Franciscan Educational Conference will hold its annual meeting (friars division) at Old Mission Santa Barbara August 12-15. The announced topic of the Conference is "Franciscan Life Today," with particular reference to the Papal (and other) directives touching on the *Renovatio Accommodata* of the modern Religious. As a guide to those preparing papers the "Acta et Documenta" of the 1950 International Congress of Religious is being made available. Fr. Ignatius Brady O.F.M., President of the FEC, states in the announcement of the conference: "We in the United States have not, perhaps, beyond a National Congress of Religious in 1952, given full and due consideration to such an ideal or the specific directives it has elicited, i.e. the accommodated renewal of the religious life and spirit, observance and apostolate." Further information on the congress can be had by contacting Fr. Ignatius Brady O.F.M., St. Francis College, 2701 Spring St., Fort Wayne 8, Indiana (EAstbrook 4288).

Archbishop Louis Maria Martinez, first Primate of Mexico, died on February 9 at the age of 74. He lived through the persecution of the Church in Mexico and was largely responsible, as archbishop of Mexico City, in bringing about a more amicable attitude of the government towards the Catholic Church. He was a tertiary of St. Francis and possessed, says "Paz y Bien," a true Franciscan spirit of cordiality, graciousness and deep piety. ●

Rev. Anthony Frontera T.O.R. died of a heart attack at Temple, Texas at the age of 53. Fr. Frontera was a native of the Majorca, Spain. Ordained in 1925, he spent 10 years teaching at St. Francis College and Seminary, Loretto, Pa., and then undertook work among the Portuguese and Spanish in Newark, N. J. He later moved to central Texas where he ministered to the Mexican population. He served two terms as Provincial Commissary of the Spanish Franciscans of the Third Order Regular. ●

New Franciscan Bishops, besides Bishop Eustace Smith mentioned in the last issue, are Bishop John Nuer, O.F.M., co-adjutor Bishop of Alexandria, Egypt, and a pioneer in forming an Egyptian Franciscan clergy of Coptic rite; Bishop Constantine Luna O.F.M., first Bishop of Zacapa, Guatemala, former Franciscan missionary to China and reassigned to Guatemala in 1951, from Venice, Italy; Bishop Celestine Fernandez Perez O.F.M., native of Spain, now first Bishop of St. Marcos, Guatemala missionary since ordination in 1912.

Capuchin Bishops Saturnino da Villaverde and Alvar da Espinosa, have been made Vicars Apostolic of Venezuela. ●

Third Order Martyr. In Laohowok, Red China, a member of the Franciscan Third Order named Matthias played hide and seek with the Reds for two months but was finally captured. In prison he remained unperturbed, preparing for martyrdom by praying the rosary. In the same prison was an old acquaintance whom he instructed and prepared for baptism. But how administer the sacraments with chained hands and under constant surveillance? These two men were condemned to be stoned at the bank of a river. Brought to the place of execution and stripped, Matthias escaped from the guards, ran to the river and pronounced the baptismal formula while throwing handfuls of water his friend. A few minutes later both were dead under heaving stoning. ●

In the Beatification Process of the Servant of God, Mother Mary Bernard Buetler, her body was exhumed recently in Cartagena, Colombia, South America. Mother Buetler was born May 28, 1848 at Auw, Switzerland; in 1867 she entered the Congregation of Franciscan Tertiary Sisters at Alstaetten. Although still very young, she became superioress in 1880. In 1888, with the permission of Rome, she took six sisters with her to the missions of Ecuador, S.A., settling later in Colombia, where she founded her own institute, the Franciscan Sisters of Our Lady Help of Christians. On May 19, 1924, Mother Buetler died in the odor of sanctity at Cartagena, Colombia. In 1947 the process of her beatification was opened. Anyone receiving favors through her intercession should kindly communicate the facts to Rev. Fr. Vice-Postulator, Maria-Hilf, Alstaetten, S.G., Switzerland. ●

JUSTICE

(Continued from page 144)

ship with him. Prayer in a wider sense is also needed, such as prayerful reading. Here a short selection from the Gospel should be on the daily menu, coupled with at least a frequent reading from the Imitation of Christ. Since we are following Christ the Franciscan way we must know St. Francis and his ideals too. We can learn to know Francis and his ideals best by reading, prayerfully and thoughtfully, his life and other books written about Franciscan spirituality. Let me suggest just a few: *Mirror of Christ* by Fr. Isidore O'Brien O.F.M., *Primer of Perfection* and *Social Ideals of St. Francis*, both by Fr. James Meyer O.F.M., and *Franciscan Life in Christ* by Fr. Mark Stier O.F.M. Cap. These and so many other publications will give us the true St. Francis and his ideals.

Knowledge leads to love, and love to imitation. Only after we know Christ and St. Francis can we imitate them. Only then will our "hunger and thirst after justice" grow in us and lead us on to do ever greater things for God and to be better Franciscans. ●

CALENDAR OF PLENARY INDULGENCES MAY

10. Ascension. G.A. and P.I.
11. St. Ignatius of Laconi C. 1 Or.*
13. St. Peter Regalado C. 1 Or. (T.O.R.; rest March 30)
14. Bl. Benedict of Urbino C. 1 Or. (Fran.; rest Paril 30)
17. St. Paschal Baylon C. 1 Or. Eucharistic Patron.
18. St. Felix of Cantalice C. 1 Or.
19. St. Theophilus of Corte C. 1 Or.—
- St. Ives C. 3 Or. (Fran. June 17).
20. Pentecost. G.A.—St. Bernardin of Siena C. 1 Or.
21. Bl. Crispin of Viterbo C. 1 Or.
27. Trinity Sunday. G.A. and P.I.
30. St. Ferdinand C. 3 Or.*
31. Corpus Christi. G.A. and P.I.—St. Angela Merici V. 3 Or. (Fran. June 1).



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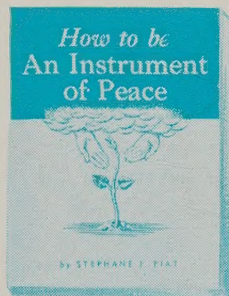
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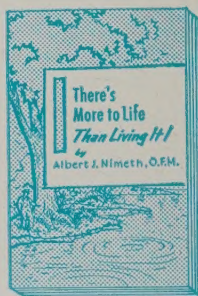


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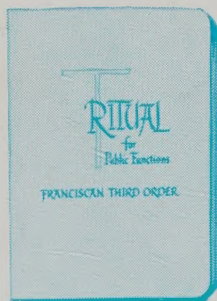
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